c) the aith(th)arba'in, or "people of the forty"[107], delegates representing the clan in the tribal council or agrau, which convened when circumstances required it (danger external to the clan or to the tribe, or murder). In theory, there were eight delegates from each khums (in tribes, which, like Aith Aryaghar were divided into five khmas), but they were given the same name even if they totaled less than forty.[108]

d) the amghar n-suq, or "market chief"[109], a person who by virtue of his position or energy took care, with his kinsmen, of policing the market, of small incidents which might occur within it, etc.

e) the abarrah, or market crier.[110]

f) the amarras, or silo guardian (in the Eastern Rif only).

G) Free Professions (fragmentary):

a) Low Class Public Functionaries: criers and weighers in markets.

b) Free Professions: merchants, healers, weavers, carpenters and masons.

c) Lowest Scale: musicians and dancers.[111]

d) Ibarudiyen: real imqqranen, possibly the most highly regarded ones in the tribe. Invited to feasts, they enacted scenes of war. Generally, two of them faced each other and improvised dialogue, while firing off their rifles[112]. These ibarudiyen were the Rifian counterpart of dramatic actors; and even in this simple detail of lack of

556 (423) (425)

under the Spanish, remained more or less a part of his tribe. His son continued to accumulate wealth but exclusively in terms of land, especially from Spaniards leaving the country. He maintained daily contact with his tribe, attended weddings of the more important people within the Beni Wariyaghar and although he lived in the city of Alhucemas, had close and intense connections with the countryside. This man's own son, an officer in the army, was visiting Alhucemas and was accused by the police chief of drinking in a public place. The police chief, a recent transfer from the southern zone, was unaware of the prominence of the boy and had him arrested. As soon as his father heard of this he obtained the immediate release of his son through the Ministry of Interior and the suspension of the police chief.

(689) (625)

These two examples are illustrative of the fact that wealth itself is not correlated with prestige or power. One might even suggest that analytically there are two sorts of wealth, each based on a different sort of operation in terms of accumulation and distribution. One sort of wealth, that which derives from the land, is a part of a greater complex in which social factors motivate economic action. The other sort of wealth generally operates free of these social factors and is motivated by the profit incentive.